

later under the auspices of the British Empire from 1800-1994, similar to these earlier vagrancy laws by the legal nature of what constitutes individual freedom, initially slaves ~~and later~~ in 1800, and later colonized natives were forced by law to carry passes, making it easier (Hegel) for slave owners to control their movements and to limit such movements beyond the outskirts of their "business" be they gold mines, diamond mines, or plantation workers (South African History on line, ~~see~~ www.sahistory.org.za/article/pass-laws-south-africa-1800-1984). To this point it seems most relevant and appropriate to raise another argument concerning the socio-political nature of the modern era. Johan Galtung, convincingly asserts in his Oxford University lecture, under the Building Peace Series (22/12/2010) that although the battle against slavery was eventually won at home in England United Kingdom, the system was recreated albeit instead of using plantations in the Caribbean, whole swaths of lands were annexed and the natives, resident in those lands become essentially slaves, (<http://podcasts.ox.ac.uk/series/building-peace>). He implies a resiliency in power structures to adapt and diversify means of domination where they can. He is known for the introduction of the concept of "Structural Violence" in his article "Violence, Peace, and Peace Research" (1969) "It refers to a form of violence wherein some social structure or social institution may harm people by preventing them from meeting their basic needs", in which ~~context~~ he cites ageism, classism, elitism, ethnocentrism, nationalism, racism and sexism (from Wikipedia 'Structural Violence' http://en.m.wikipedia.org/wiki/Structural_violence). On return to England and Wales in the early modern period, we know that under the Poor Relief Act (1601) parish officials had